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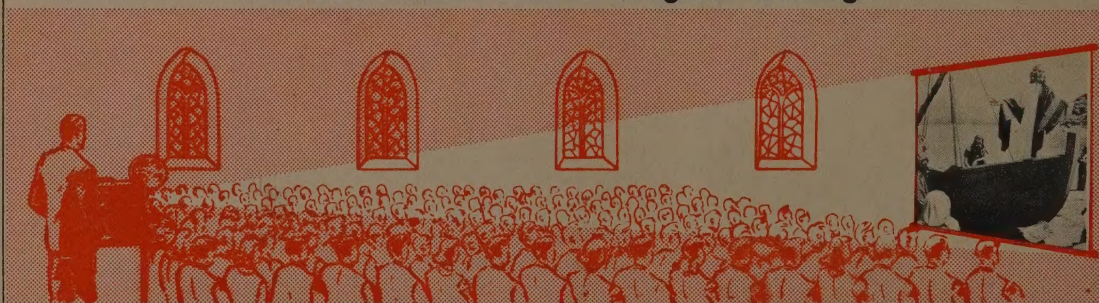
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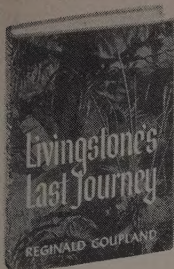
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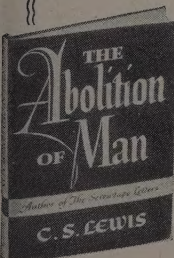


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Turning the Pages

FATHER VIALI, who writes on Conversion of Japan is Task for Japanese in this issue, was named official Liaison Officer of the American Church to the Church in Japan by the National Council at its February meeting. He left for his new post on Easter Monday and reached Japan in time to attend the General Synod the latter part of April. Father Viall, a member of the Society of St. John the Evangelist, served in Japan for five years prior to the war and has made an extensive visitation there since the cessation of hostilities. In addition to being Liaison Officer, Father Viall will serve on the faculty of St. Paul's University, Tokyo, as Associate Dean of the College of Arts.

In his article, Father Viall indicates the autonomous character of the Japanese Church. He also points out that the Japanese Church will continue to need help from its sister Churches in the United States and England. This help, however, will be limited to those things specifically requested by the Japanese Church.

Missionaries for Japan

Only such missionary personnel, for example, will be sent as is requested by the Japanese Church. That Church already has requested a half dozen missionaries, mainly veterans, who will proceed to Japan during the coming months. These include Karl Branstad, missionary for twenty years prior to the war, who will return to St. Paul's University, Tokyo; the Rev. Ronald Shaw, formerly an S. P. G. missionary in Japan, will return as head of the Japan Church Publishing Company and as an instructor in the Theological School at St. Paul's, Tokyo; Miss Hallie Williams, whose name for twenty-five years was synonymous with St. Agnes' Girls' School, Kyoto, will return to that school; Miss Helen Skiles, a veteran of twelve years in Japan, will return as director of kindergarten training work for the Diocese of Kyoto; Japan-born Miss Nelly McKim will return as a kindergarten supervisor in the Diocese of North Kwanto as soon as she can be released from her present duties as secretary to the Bishop of the Philippine Islands; and the Rev.

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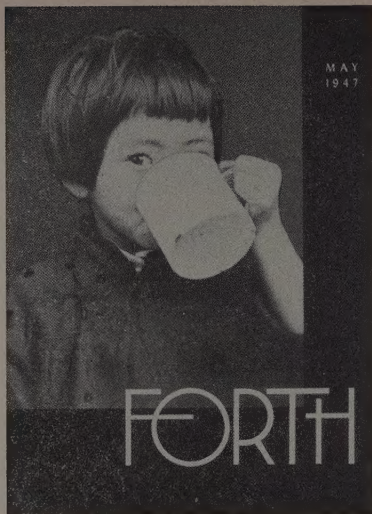
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FORTH COVER. How much rapture one eye can reveal! The little Chinese girl on the cover has just received her daily ration of evaporated milk at a station operated by Christian missionaries in China (March, page 21). Boys and girls not only in China but throughout Europe and Asia look to American Christians to help them overcome the aftermath of war.

Turning the Pages

Continued from page 1

Richard Merritt currently on the staff of St. John's Church, Williamstown, Massachusetts, will join the faculty of St. Paul's University, Tokyo.

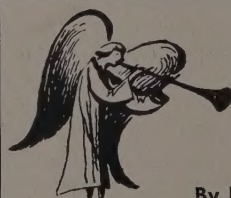
These missionaries, of course, will be supported by the Church in the United States. In addition, \$35,000 of the Reconstruction & Advance Fund has been earmarked for Japan and \$30,000 from the United Thank Offering of 1946 has been allocated for the erection of small barrack-type churches to meet the emergency needs of churchless congregations until they can build permanent structures for themselves.

Other recent financial assistance includes \$10,000 for the printing of Japanese Prayer Books; \$15,000 from the United Youth Offering of 1946 to provide scholarships for Japanese students; \$2,000 toward the proposed Christian University; \$4,420 for direct relief; and \$9,560 toward the salaries and expenses of bishops, theological professors, and other clergy, and for the hostel at the Imperial University.

Two years ago, when FORTH published Father Viall's earlier article, Japan Will Again Need Ambassadors of Christ (June, 1945, page 8), we expressed the opinion that this article was probably the most significant that we would publish that year. Facts have since borne out that prophecy. His present article is equally significant, being an authoritative statement of the current situation in Japan and the unique opportunity which faces the Church there today.

Another article in this issue, The

Continued on page 5



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WILLIAM E. LEIDT, Editor

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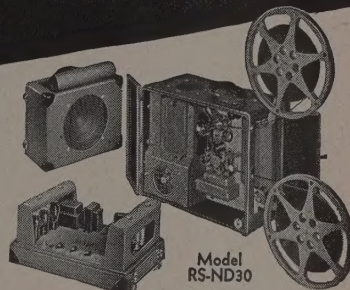
FORTH, May, 1947. Volume 112. No. 5. Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. William E. Leidt, Editor. Publication office, 100 Liberty St., Utica, N. Y. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 10c a copy. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Change of address should be received by tenth of month preceding issue to be sent to new address. Give both old and new addresses. Make remittances payable to **FORTH**, preferably by check or money order. Remittances for all other purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.

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FORTH—May, 1947

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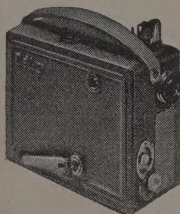


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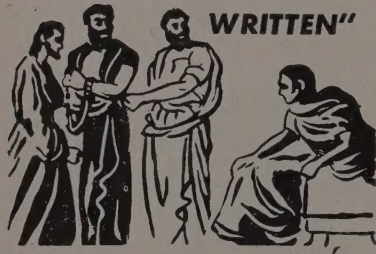
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"FRANCIS LISTER HAWKS POTT, Christian gentleman, priest, scholar, servant of all who needed him, he was one of the greatest gifts the Episcopal Church in America made to the Chinese people," wrote John Wilson Wood, former Director of the Overseas Department of the National Council and Dr. Pott's friend for half a century, at the time of Dr. Pott's death in Shanghai on March 7. "Intimate friend of high officials and ambassadors of China, adviser of priests, bishops, and mission board secretaries, he remained the simple and single-minded Christian teacher whose highest ambition was to further the Kingdom of God in China."

Dr. Pott, who died at the age of eighty-three, had been a missionary in China for fifty-six years, and at the time of his retirement in 1942 had been president of St. John's University, Shanghai, for fifty-four years. He recently had returned to China where he took part in the inauguration of Y. C. Tu, as president.

Alfred Sze, former Chinese Ambassador to the United States, and H. T. Liu, personal representative of Ambassador V. K. Wellington Koo, were among the large congregation of old friends and former students at a memorial service for Dr. Pott March 25,

in Calvary Church, New York, N. Y.

In China, Chu Chia-hua, Minister of Education, recommended to the Chinese Government that it confer posthumous honors on Dr. Pott, who received two decorations from that Government during his lifetime. "The wonderful spirit with which Dr. Pott devoted his whole life to education work," wrote Minister Chu, "has undoubtedly added an honorable page to the annals of mankind."

Check Your Calendar

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Presiding Bishop's Fund
For World Relief

- 4-11 Christian Family Week
- 11 Rogation Sunday
- 15 Ascension
- 25 Whitsunday
- 26-31 Conference on the Gospel and Society, College of Preachers, Washington, D.C.
- 30 Memorial Day

JUNE

Summer Conferences

- 1 Trinity Sunday
- 9-14 Conference on Christian Doctrine of God, College of Preachers, Washington, D.C.
- 9-14 Outgoing Missionary Conference, Hartford, Conn.
- 11 Consecration, Stephen F. Bayne, Jr., as Bishop of Olympia, St. Mark's Cathedral, Seattle

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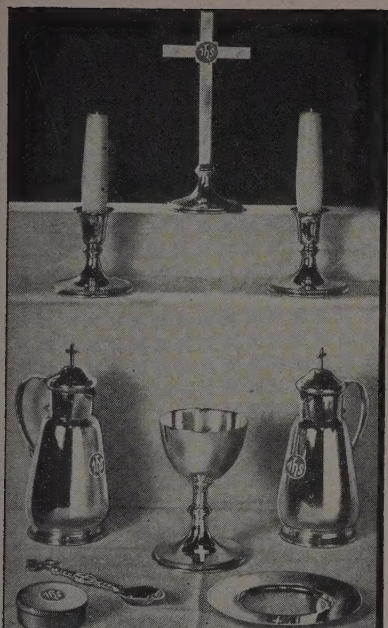
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Turning the Pages

Continued from page 2

Candles Are Lit Again (page 15), indicates something of that opportunity. This article comes to us from the service newspaper, *Pacific Stars & Stripes*. In the United States, *Capper's Weekly* of Topeka, Kansas, provides the story, Boys Get Second Chance in Western Kansas Home (pages 10-11).

Please Write Again

Malcolm Hatfield, Probate Judge of Berrien County, Michigan, whose book *Children in Court* has been advertised in FORTH, has written the editor: "After *Reader's Digest* described my procedures of assisting confused and distressed people in solving their personal problems, I was swamped with requests for additional information. Consequently, I compiled a small booklet which explains the self-analysis technique that is used here in the Court to aid all emotionally ill persons who feel insecure, fearful, lonesome, and the like. As all the requests were accidentally destroyed, would you print this letter so your readers will know they can now secure a free copy by writing to me?" Any reader who has been disappointed should write Mr. Hatfield again.

More Hundred Percenters

Three parishes from Vancouver, Washington, to New York have achieved 100% FORTH subscription coverage during recent weeks. They are St. Luke's Church, Vancouver, Washington, the Rev. C. S. Mook, rector; Calvary Church, Clifton, Cincinnati, Ohio, the Rev. Robert S. Lambert, rector; and St. James' Church, the Bronx, New York, the Rev. Arthur V. Litchfield, rector.

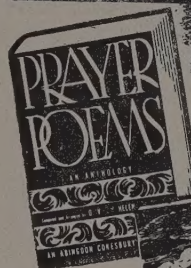
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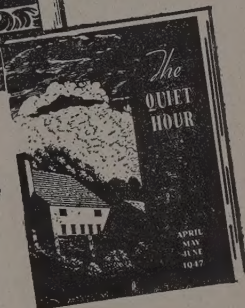
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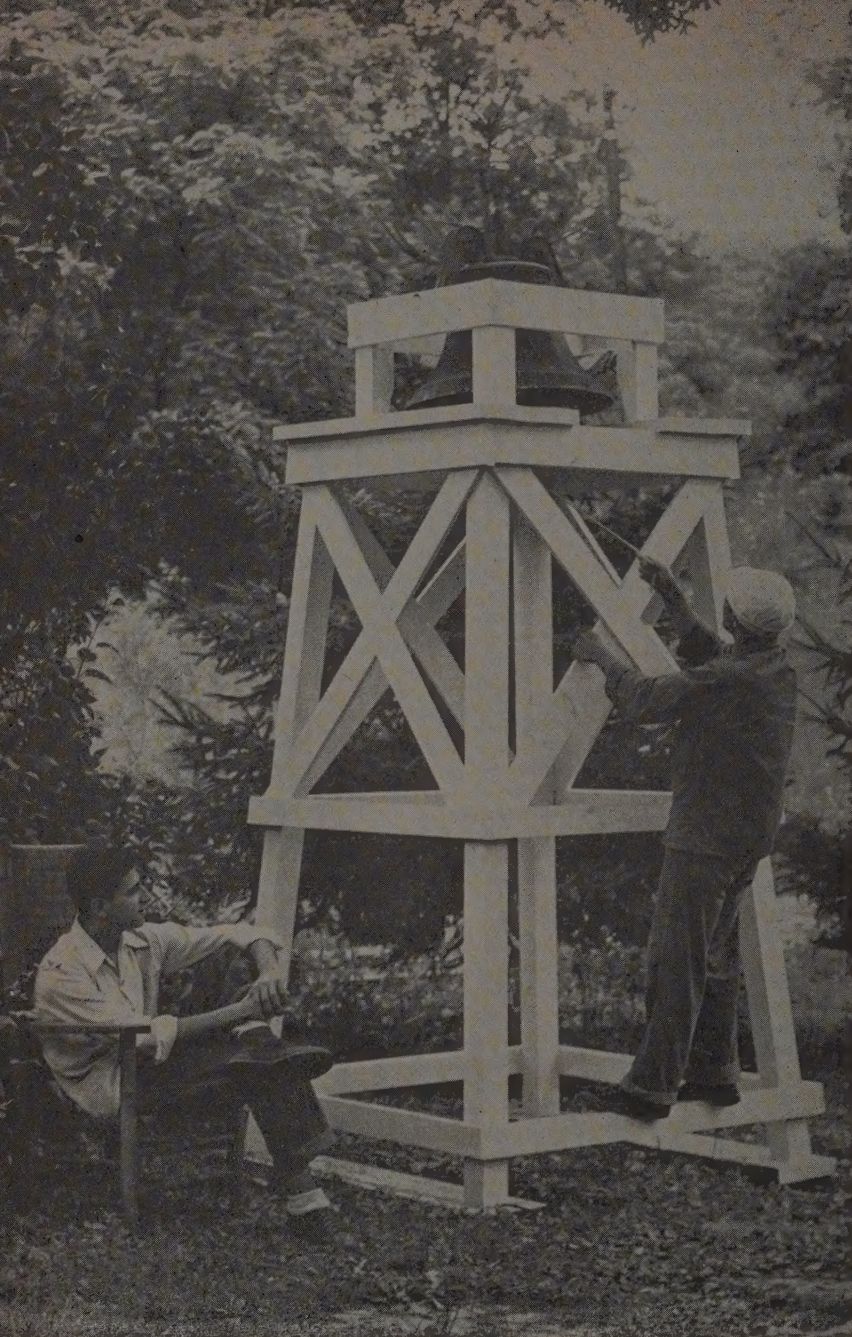
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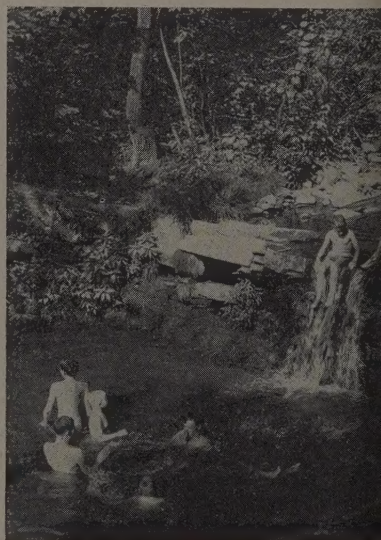
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WEST VIRGINIA Churchmen are looking forward to summer again. Their new Peterkin Conference center at Romney, which this year will have a new kitchen and dining hall, and staff dormitory, was enjoyed by 450 people last summer and a larger number is expected this year. Youth groups, Woman's Auxiliary leaders, and men's groups answer the call of Peterkin's bell (*left*) as they start the day's program of education, inspiration, and recreation (*below*). Peterkin camp is typical of Church conference centers throughout the country where Churchmen through living, working, and worshipping together find a new meaning in Christian fellowship. Monkmeier Photos.



PETERKIN CAMP ATTRACTS WEST VIRGINIA CHURCHMEN

Churchmen Examine Our Economic Life

A REPORT OF THE PITTSBURGH CONFERENCE



RNS

Charles P. Taft (*right*), chairman, and Bishop G. Bromley Oxnam.

LAYMEN predominated among the more than three hundred delegates from twenty-six Churches at the National Study Conference on the Church and Economic Life held February 18-20 in Pittsburgh. The Conference, in the words of its chairman, Charles P. Taft (*FORTH*, January, 1947, page 22), met "to seek, through a democratic process in harmony with our best traditions, God's help in applying the principles of Christ's teachings to our world of business and industry, of agriculture and cooperatives and the professions."

"There is deep concern," said the call to the conference, "over the severity of existing tensions within the economic order. . . . The individual Christian today is inextricably involved in the clash over proposed solutions and the conflict of seemingly divergent interests. There never was a time when this responsibility was more needed or more demanding than today." And so for nearly three days distinguished leaders in business, industry, agriculture, and the Church, Christians all, considered the application of their religious faith to the problems they face in everyday living. Churchmen took part in all the dis-

cussions. Besides the chairman, Mr. Taft, there were Eric A. Johnston of the Motion Picture Producers Association; Miss Lucy Mason; Spencer Miller, Jr., New Jersey State Highway Commissioner; Noel Sargent; Richard B. Tucker, Vice President, Pittsburgh Glass Co.; Jasper Crane.

No attempt was made at the conference to state final solutions to all of the problems. Rather it gave its attention to agreeing on certain areas of relationships in industry which are a proper concern for Church people. In this sense the conference will start a process of exploration and discussion which it is hoped will be continued by Churchmen in various parts of the country. First, it explored some of the crucial problems in the economic life with which Church people should be concerned. Among these were:

Can our economy assure economic stability and progress and at the same time maintain and enlarge the essential liberties of man?

What role should government play in our economic life?

What role should voluntary economic groups play in our economic life?

Upon what basis can the Church concern itself constructively with the problem of wages, prices, and profits?

What should be the economic relationship of the United States to other nations?

Secondly, after a statement of general principles and economic factors the group defined some specific responsibilities of the Church, among these, the responsibility to develop an informed, objective, unprejudiced and Christian attitude in the approach to economic problems; to set an example in its own employment, investment and other economic practices; to help to develop in people a sense of responsibility and a motive of service to be expressed in economic and social action for and with their fellowmen; and to seek to discover and proclaim the truth about the economic conditions and speak out against clear instances of specific injustice.

Finally, in the third section, the conference outlined the program of the Church in the economic sphere. Here it was recognized that further education was required and that more basic research was necessary.

The Report of the Conference is now available at ten cents a copy.



YOUNG PEOPLE all over Japan today are peculiarly responsive to the Church. Opportunity is especially great among rice farmers (*below*) and other rural folk.

A. Devaney Photos



CONVERSION IS TASK FOR

IN the eighteen months since the end of the war in the Pacific the rapidity with which Japan has disappeared from the front pages of American newspapers seems to have been little remarked. Yet it is a remarkable witness to a most noteworthy achievement, the success of the American occupation of Japan. That achievement is not so much the success of General MacArthur and the Army of Occupation as it is the success of the Japanese. To say this is not in the slightest degree to dispraise or to blame our forces or General MacArthur but simply to recognize that without the enthusiastic coöperation of the Japanese the most enlightened and wisest policy could not have succeeded. To say that the occupation is a success because of the Japanese must not be misunderstood to mean that the Japanese are putting something over on us. Their enthusiasm so far has been spontaneous and sincere.

Testimony to this enthusiasm for the American occupation was strikingly evident last year when I visited Japan. Japanese friends expressed their satisfaction openly with this trend. Strangers chatted casually about it in trains and in the market places. Most impressive of all was the spontaneous expression of friendly enthusiasm by the children of Japan. Whatever bitterness their parents may be repressing, the younger generation will never forget the gentleness and kindness of the American soldiers. Obviously this state of affairs, though it may not be front page news, is vitally significant to all Christians who are concerned with the missionary enterprise in the Far East.

The aspect of the situation which most concerns us as Episcopalians is the state of the *Nippon Sei Ko Kai*, the autonomous branch of the Anglican Communion in Japan. In order to

● By the Rev. KENN

OF JAPAN JAPANESE

understand its present condition we need to set the story of its difficulties during the war over against the background of its previous history. Nearly sixty years ago the *Sei Ko Kai* came into being through the joint action of the Church of England and the Episcopal Church in the United States. Up to that time the mission in Japan had been under the direction and control of four separate missionary boards, the Church Missionary Society and the Society for the Propagation of the Gospel in England, the Board of Missions of the Church of England in Canada, and the Board of Missions of the Church in the United States. With the formation of the *Nippon Sei Ko Kai* these Missions were united and unified within the structure of a national Church. The leaders of that day looked forward to an autonomous indigenous Church in Japan and deliberately set up the framework of such a body. Some progress was made toward the realization of the vision, two self-supporting urban dioceses developed and Japanese bishops were elected by them. The Canadian Church Mission in 1935 took a forward step toward the goal by referring the election of the Bishop of Mid-Japan to the clergy and laity of the district instead of electing the Bishop in the General Synod of the Canadian Church.

Two factors, however, seem to have influenced strongly the course of the development: the continued dependence of the Church in Japan upon four different missionary bodies, and the assumption that self-support should be achieved before autonomy was granted. It is true that the administration of local units (parishes and mission stations) was largely in the hands of the Japanese Church but the overall policy and the allocation of funds supplied

Continued on page 28



RNS

JAPANESE CHILDREN respond eagerly to the generous, warm-hearted American GI's who mingle with their people in street shops (*below*) as well as in their churches.



Three Lions

STREET EVANGELISM is a common sight in Japan's cities where few churches remain standing. Church leaders courageously accept responsibility for rebuilding, but need help.

RNS



Boys Get S

LUCKY, DENN

Army pay to help enable some other boy to have a home at the Boys' Home.

There is David, too. He had spent a year in the State boys' industrial school when he came to the Home. His father had died leaving his mother with seven children, David responded so well to the life in the Home that he has already been discharged, to be welcomed into the home of a civic leader in a Kansas community.

The St. Francis Boys' Home was opened September 15, 1945, in the former Ellsworth County Poor Farm, which is leased from the county. The property consists of a spacious and modern brick house and an 80-acre farm. The director is the Rev. Robert H. Mize, Jr., who has had wide experience with boys and has held pastorates at various places in western Kansas.

Home supervisor is Miss Manetta Heidman who, at considerable financial sacrifice, came to the Home on a two-year leave of absence from her position as associate professor of home economics at Wayne University in Detroit, Michigan.

Another "lucky break" was getting

MOMENTOUS DAY in many a boy's life is his arrival at St. Francis Boys' Home, Ellsworth, Kans., where he is made to feel at home by the Rev. Robert H. Mize, Jr.

DENNIS, motherless, and his father a drunkard, spent many nights in the dirty jail of his home town just to have a place to keep warm and get something to eat. Now, one of sixteen boys in the St. Francis Home for Boys at Ellsworth, Kansas, he recently won the prize awarded for making the best improvement of all the boys in the Home. With more than average ability he is rapidly making up for the time lost in his early irregular schooling.

Founded less than two years ago, St. Francis Home already has a heart-warming story of salvaging boys like Dennis.

A project of the Episcopal Church in Kansas, its purpose is to provide a wholesome home life for boys who are

dependent or neglected, including those who have faced the courts or the police, but may still be rehabilitated by a change in environment.

Boys like Lucky, one-time circus "elephant boy," came to the Home from a jail cell in Kansas City, Kan. Not that he was guilty of any misdeed; the judge simply didn't have other resources for caring for the homeless 16-year-old lad.

Lucky has made good. He entered the Army a few months ago, with the approval of his judge and the Home director. And what a great homecoming he had when in February he arrived from Fort Knox to spend a two-weeks' furlough before being shipped overseas. Lucky even wants to use part of his



BOYS from many States live and work together at Home; attend public school.

and Chance in Western Kansas Home

ATCH UP ON LIFE AT ST. FRANCIS HOME, ELLSWORTH

Allen Shelkett of Ellsworth as counselor for outdoor work. Mr. Shelkett, who was recently discharged from service, is thoroughly competent both in farm and mechanical work. In addition, he has a way of getting boys to do whatever he wants them to, without ever giving an order. Boys even run home from school to work overtime with Mr. Shelkett.

Jolly Miss Helen Kueser has been the chief cook since soon after the Home was started.

At present sixteen boys, ranging in age from eleven to nineteen live in the Home. A total of forty has been cared for since its opening. Most of those entering are from Kansas, although some come from other States, and one is there from Alaska. Usually the court or social agency from which a boy comes pays a small tuition fee each month, covering only a fraction of the actual cost. Sometimes a boy's family pays something, and for some boys the Home receives no financial help whatever.

From the start the Home has received applications for many more boys than it could accept. As its finances improve, as it acquires a larger staff,

and more equipment and livestock, the number will be increased. But it will never be allowed to exceed forty, lest the home atmosphere be lost.

The boys attend the Ellsworth public schools and mix in church and community activities. Each boy works eight hours a week in the Home and on the farm during the school year, and thirty hours a week in summer. All work one-half hour before leaving for school in the morning. For "overtime," the boys are paid and most of them have started bank accounts. Robert, a seventh-grade boy, has saved \$55 since September.

The day begins and ends at the Boys' Home with services in the little chapel in which the boys themselves constructed the altar and reconstructed other furnishings. The boys themselves conduct the evening service, and a lively argument is likely to develop at supper on who is to have the privilege of leading.

The St. Francis Boys' Home was welcomed by social welfare authorities in all parts of Kansas, and has apparently met their high expectations.

"We feel that the Home serves a very definite purpose," says Mrs. Doro-

thy Bradley, head of the Child Welfare Division of the State Department of Social Welfare. "It is the only home of its type for boys in Kansas not supported by public funds. We have referred many boys to the Home, and they have gotten along very well."

The Home, too, has been winning its way in public confidence and it is expected that at the next election, approval will be given to the sale of the property to the Home. It is now owned by the county.

The community has shown an enlightened and humane attitude toward the Home from the start, and that has been a big factor in its success with many of its boys.

Many individuals have helped immeasurably. Thus, some of the Ellsworth women have become real "downtown mothers" for the young boys. One of these "mothers," has certain afternoons of the week when she hurries home, if necessary, to be ready to entertain "her boys."

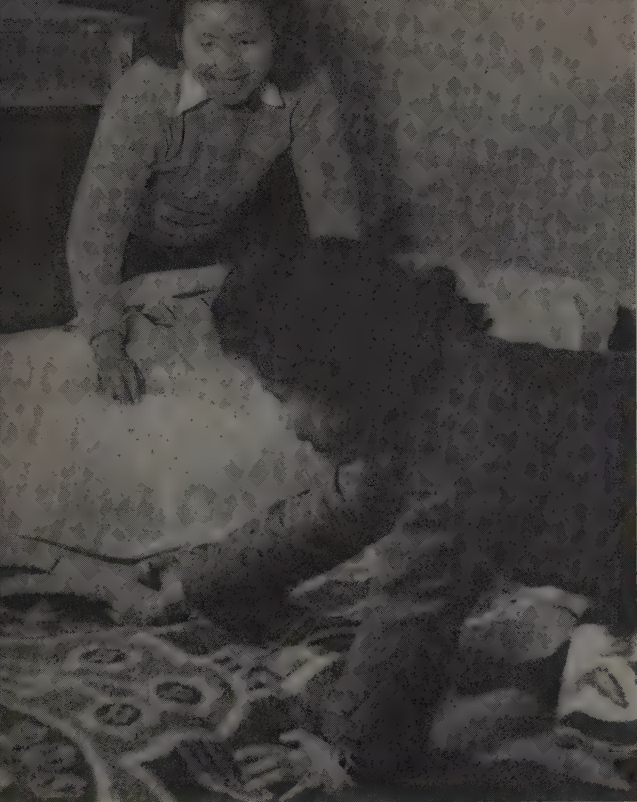
Ellsworth businessmen, generally, are enthusiastic friends of St. Francis' Home for Boys: bankers, industrialists, real estate and insurance men, merchants.



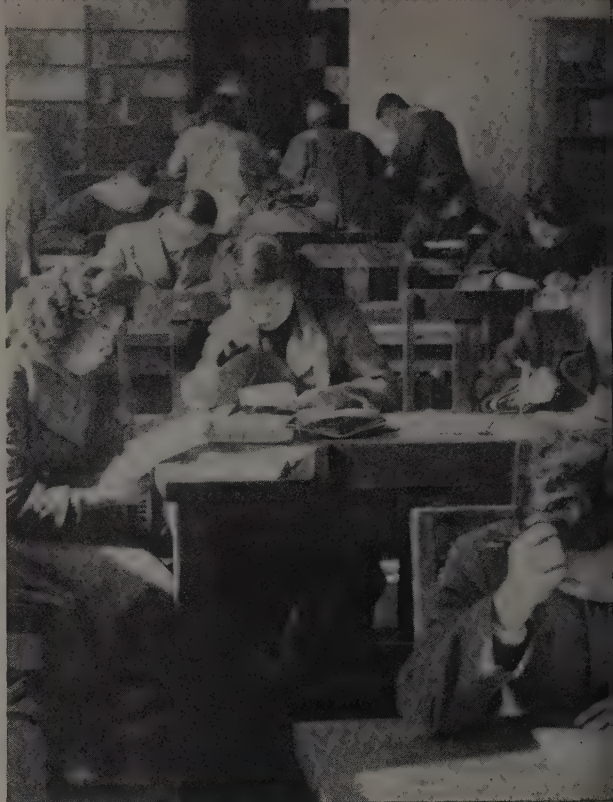
NEW BUILDING, completed in 1945, rises above rolling Kansas plain. Townsfolk help to reestablish boys in community.



SELF-RELIANCE, independence, and self-support are acquired at St. Francis Home. Boys leave equipped for life.



WHAT'S A BED when it's education you're after! Ginling College students in China cheerfully make up "beds" on the floor.



UNDAUNTED in the face of unheated libraries, dormitories, and classrooms, Chinese students do their studying in coats.

China's Student Tide Undaunted By Inflation

UNDAUNTED by the privations suffered in their years of exile in West China and the hardships endured in the long, arduous trek back to their home campuses after the war last year, students in China's Christian Colleges are still gallantly enduring all manner of hardships in their quest for an education.

During the war, students and faculty members of ten of the Christian Colleges packed hundreds of tons of equipment and personal belongings and fled, before the Japanese advance, into Free China where they set up tempo-

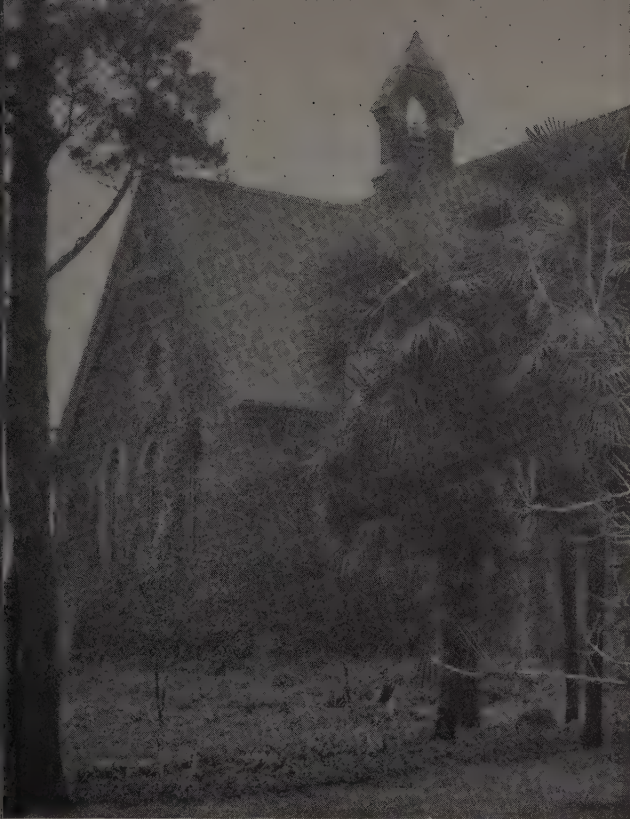
rary college quarters. Thousands of men, women, and children traveled hundreds of miles (some went as far as two thousand miles) over some of China's most mountainous trails and up flood-swollen rivers in frail boats. Others jolted hundreds of miles under a broiling sun over shell-torn and dusty roads in open trucks loaded down with supplies and baggage. Often these refugees camped out at night—sometimes in areas infested with roving bandits.

When the war ended, these same people made the long, arduous homeward trip from exile, back to the orig-

inal college campuses where today, still undaunted, they are busy with the task of restoration. This was the experience of Huachung College which in 1938 migrated to Kweilin and later trekked on to Hsichow where it remained until the end of hostilities. Then, under the leadership of its indomitable president, Francis C. M. Wei (FORTH, November, 1945, page 13), it journeyed back in the spring of 1946 to Wuchang to buildings damaged by war and furnishings and equipment stripped and looted by the invader.

Although thus handicapped, Huachung carries on. There, as in the other Christian colleges, many young men and women, eager for more education, are subsisting on only one meal a day, studying in unheated and makeshift classrooms, and sleeping on the floors of dormitories in which the beds and furniture carried off by the Japanese troops have not yet been replaced.

In prewar days a student could attend one of the Christian Colleges for about \$300 Chinese currency a year.



RNS
UNIVERSITY CHAPEL at St. John's, Shanghai, like those at other Church colleges, is center of inspiration for Christians.



HOME ECONOMICS students learn the hard way, these college girls cooking with make-shift ovens of kerosene tins.

Today, however, inflation has skyrocketed prices to such astronomical heights in China that it costs a student at St. John's University in Shanghai more than one million dollars in Chinese currency for room rent, tuition, library, and laboratory fees.

Exorbitant prices have meant a semi-starvation diet for many of the students, for the simplest foods cost several thousand dollars. In one of the colleges a physical examination given 275 of the women students recently revealed that 103 had low blood pressure, sixty-seven had trachoma, and twenty-four were suffering from pulmonary tuberculosis.

With coal selling at \$85 a ton, heating dormitories and classrooms has become an expense too costly for the colleges' budgets. And so, many of the students attend classrooms clad in gloves, fur-lined boots, and wool sweaters and coats.

At Ginling College in Nanking, where the cost of living is now 10,500 times what it was in 1936, there has been very little heat and almost no

hot water for the past few months. Teachers are using tiny makeshift oil stoves, made by local tinsmiths, and kerosene oil, because it is cheapest, is the only fuel. Eighteen teachers in one faculty house who must share two large buckets of hot water each night, have come to consider one hot bath a week a luxury.

Many of Ginling's students have even been sleeping on the floor. Girls whose rooms have cement floors sleep on cots, but many of those lucky enough to be housed in a building with wooden floors have only their bedding under them to serve as a mattress. Many of the bedrooms are without chairs and chests of drawers, and students must hang their coats in cupboards in the halls.

Despite these hardships, however, and many others, the thirteen Christian Colleges in China have a registration of more than thirteen thousand students; about thirteen percent of all college students in China. And they could have many more if facilities permitted. They are swamped with ten

times as many applicants as they can admit. Last fall the numbers seeking to enter were three times as great as those who sought to continue their higher education at these institutions before the war. Huachung received about four thousand applications, and Ginling nearly 1,100.

Located in eight cities in eight Provinces these colleges are placed at pivotal points throughout the Chinese Republic, from Peiping on the north, to Canton on the south, and from Shanghai on the eastern coast, to Chengtu, "under the eaves of Tibet, the roof of the world."

Each of the colleges has its own special history, but all are similar in having grown out of struggling little schools founded in the middle decades of the nineteenth century by dauntless missionaries in an alien land far from home. St. John's University, Shanghai, developed from a boys' school begun in 1865 while Huachung College, Wu-chang, grew from a similar enterprise started in 1871.

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EX-GI's FIND ANSWER AS MISSIONARIES

CHAPLAIN Frank L. Titus, of the Overseas Department, explains the many opportunities for work in the Church to one of the fifty young men, mostly ex-GI's, from eight States who recently attended vocational conference at Kenyon College, Gambier, O.

YOUNG Dick Corsa sat in the center of a group of upturned Chinese faces. He was their Scoutmaster in the Philadelphia suburban community in which the boys all lived. Dick himself was a student at the University of Pennsylvania, and his genuine interest in and understanding of the Chinese-American boys in the two Scout troops he had formed, were early influences which helped the young ex-GI to decide now to be a missionary to China. He will be teacher and athletic director at Mahan School, Yangchow.

During the war Dick was an instructor in the Chinese War Department College, Chungking, China, and later, principal of the U. S. Army Information and Education Service in Shanghai. Before returning to the United States, he taught English for one semester at St. John's University, Shanghai, in his spare time.

Study of Cantonese and Mandarin at the University of Pennsylvania was the direct result of Richard Turner Corsa's association with his scouts, one of whom he adopted. When Dick graduated from the University in 1943, he went to the University of Michigan to study Japanese, and now both speaks and writes Chinese and Japanese. His young Chinese friends in Philadelphia are enthusiastic about Mr. Corsa's early return to China

where he will continue his work of leadership among Chinese youth.

One of the most recent ex-service-men to sail for missionary work overseas, is Antonio Pedro Abad, of Norfolk, Va., (FORTH, March, p. 15) who will teach social sciences in the Episcopal High School, Cape Mount, Liberia. "It was while on the front lines during an enemy shelling that a woman's leg was blown off by a fragment and she fell in the street screaming. My eyes wouldn't leave the woman who was slowly crawling toward a child about twenty yards from her," says Mr. Abad in explaining his volunteering for missionary service, "finally she reached it and cradled the child in her arms, looking up to Heaven. I'll never forget that look. It was one of many experiences which brought before me the need for teaching Christianity in our day."

Mr. Abad attended Virginia Union University, where he majored in sociology and history. He is a member of Grace Church, Norfolk, and was a Church school pupil when the present Missionary Bishop of Liberia, Bravid W. Harris, was its rector.

Another addition to Bishop Harris' missionary staff is Miss Eleanore Ten Broeck of Martinez, Calif., a public school teacher, who will sail this summer to be principal of the House of

Bethany, Cape Mount. Daughter and granddaughter of Episcopal clergymen, Miss Ten Broeck has devoted much of her time, other than teaching, to young people, as camp counsellor, playground leader, Church school teacher, and as leader at Church conferences. She holds both B.A. and M.A. degrees from the University of California, and is a graduate of St. Margaret's House, training center for women Church workers, Berkeley, Calif.

William D. Travis, of East Orange, N. J., (FORTH, March, p. 15) like Mr. Abad a devout Negro layman, former serviceman, and teacher, is now an instructor at Episcopal High School, Cape Mount, Liberia. After being discharged from the U. S. Army, Mr. Travis was physical director of the Newark Boys' Club where he organized and supervised a leisure-time program for boys in physical and educational activities.

He is a graduate of St. Paul's Polytechnic Institute, Lawrenceville, Va., Howard University, and New York University. He taught mathematics at St. Paul's for a year, and from 1939-1941, he taught health and personal hygiene at Bethune-Cookman College. Mr. Travis was accompanied to Liberia by his wife, also a college graduate with experience in educational work, and their three-year-old son.

THE CANDLES ARE LIT AGAIN

"CENTERING around the ruins of what was considered the most beautiful church in Japan, Christ Church, located in the famous Bluff section of Yokohama," reports the *Pacific Stars and Stripes* in a recent issue, "is one of the best GI stories to come to light since the occupation began.

"Exploring the rubble and gutted buildings on the Bluff one day last year shortly after the Occupation Army entered Yokohama, four or five soldiers came on what was left standing of a church of fine Norman architecture. Recognizing it as an Episcopal edifice, the church of their own faith, the men set themselves to the task of clearing away the debris (incendiaries had struck the roof and little was left but the walls) and setting up an altar within the skeleton framework.

"Soon, however, came winter rains and cold weather so the little congregation rounded up a Japanese Episcopal bishop and together they arranged for a chapel in a small Japanese house next door.

"The altar was moved over. An old strip of blue material was found and a Japanese woman sewed it together for an altar hanging; four rusty door hinges were made into wall sconces, and a Japanese carpenter hand-turned wooden candlesticks for altar candles. Until other vessels could be procured, beer cans were consecrated to the service of sacramental wine.

"News of the small chapel spread and services, held now by an English-speaking Japanese clergyman, began to attract new attendants, both American and Christian



CHRIST CHURCH, Yokohama, was adopted by five GI's.

Japanese. At present some fifteen or twenty American and British officers, soldiers and dependents gather for services on Sunday morning, and at a later hour about twenty-five Japanese Episcopalians hold their own services. Some sixty Japanese children attend Sunday school.

"Mr. Douglas W. Overton, American vice-consul, who for five years prior to the war taught American History and English in St. Paul's University, Tokyo, is now one of the church's responsible and guiding members. He points with interest to the fact that the church is entirely self-sustaining. The pastor's salary (200 yen per month) is paid from receipts from a gift shop in the front part of the little Japanese home which houses the chapel. At the suggestion of a Japanese member, each contributes an article, preferably something he has made, and from the sale of these items of Japanese craft two churches, one in the Yokohama-Kamakura area, are now being supported.

"The Yokohama Brotherhood, headed by a Japanese contractor as its president, is a recent organization which grew out of the Japanese congregation. It has as its mission the raising of church funds through non-profit enterprise. It also has as an objective the establishing of an English school for Japanese.

"When four GI's lit the candles on the altar in the bomb-gutted church, they became the nucleus for a scattered group of Christians who needed such a light for a new beginning."



Acme Photos

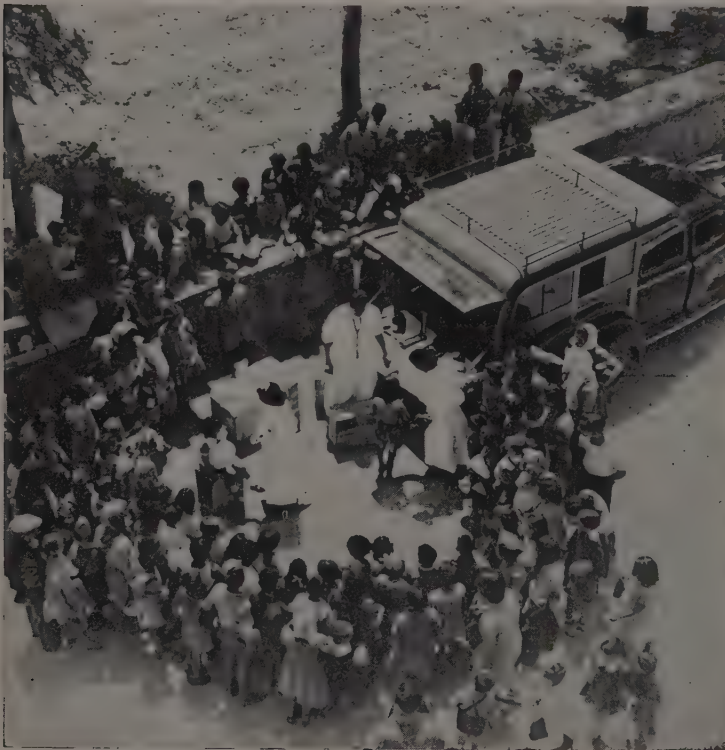
INGENIOUS means of self-support and faith of Japanese-GI congregation soon converted home next door into church.



"Unto the



FOOD for the needy, in Europe and Asia, sent through Presiding Bishop's Fund for World Relief, saves and restores human lives as does medical unit (*below*).



HOLY FAMILY'S flight into exile finds its mo are homeless. Churchmen in one concerted effort these people, especially the growing generation, thro



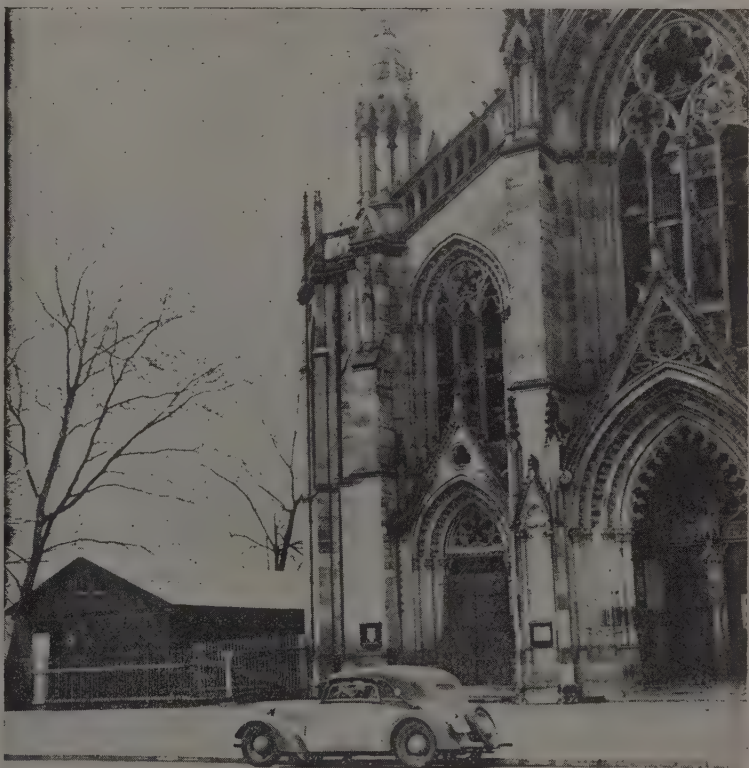
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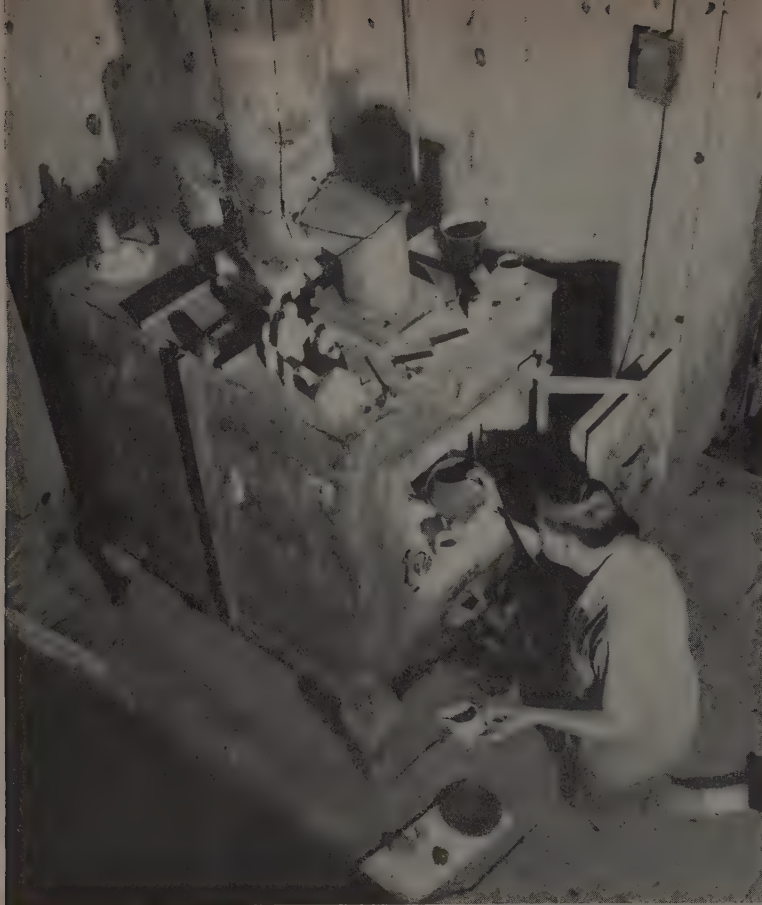
Europe and Asia today where countless refugees
 ease scars of war on minds, hearts and spirits of
 the Presiding Bishop's Fund. British Combine Photos



CLOTHING from Churchmen in many towns in United States is carefully sorted
 and distributed according to need. Barracks church (*below*) replaces gutted church.
 RNS



Penland School Forgotten



pausing only to glance now and again at the loveliness of spring's tentative touch on the mountainside. From her place inside the log building crowning a wooded ridge she could see far across the newly green countryside. But the budding trees she admired were not located in a mountain province of China. These were the green hills of the Blue Ridge Mountains in America. The young woman with her dreams of serving as craft teacher to the children of China had come all the way from the other side of the world to the Penland School of Handicrafts in North Carolina to prepare for a realization of those dreams.

To Penland have come representatives of many other countries, Cuba, Hawaii, England, Peru, so far has the school's fame spread. Students have come, too, from almost every State in this country to study weaving, art-metal and jewelry work, pottery making, gem cutting and polishing, metal enameling, silk screening and stenciling, leather kit projects, block printing, wood working, chair caning, vegetable

THE young woman paused a moment and with one arm brushed the dark hair back from her forehead, letting her other hand linger on the cool clay. The feel of it was pleasant to her fingers and as she traced the rough outline of the vase she had begun, she felt again the quick thrill that came from doing a creative work. It started her dreaming once more of what she planned to do with this newly acquired skill. Before long she had summoned up her favorite mental picture, a small school in her native China where she was surrounded by a group of eager children listening to her explanation of the first steps in clay modeling. And as is the way with daydreams, some of these children were suddenly grown up, prosperous pottery workers who had received their start in her school.

She smiled in amusement when she realized how far into the future her thoughts had traveled. Coming back to the present she picked up the vase form and went on with her work,

OLD AND NEW handicrafts, including pottery making (*above*), weaving, and metal work are special features of the Penland School of Handicrafts, Denmark, N.C. Students and vacationers of many ages mingle with mountain folk, learning from them such crafts as chair making (*below*).



Recaptures Mountain Arts

dyeing, spatter work, shell jewelry making, and other crafts.

The school which has gained such a wide and enviable reputation had a most modest beginning—and that not too many years ago. In 1919 the Rt. Rev. Junius M. Horner and the Rev. A. Rufus Morgan of the Diocese of Western North Carolina established the Appalachian Boarding School at Penland in order to bring educational advantages to the mountain people otherwise denied them because of their remoteness from the traveled ways. Mr. Morgan's sister, Miss Lucy Morgan, is the energetic director of the school.

A few years later the Handicrafts School came into being to help the mountain folk recapture the almost forgotten art of spinning and weaving. The people of the community provided the logs and built the weaving cabin in which the women could meet for instruction. Since that time other crafts have been added and the school buildings have grown in number. The Edward F. Worst Crafts House is a great



SPECIAL CLASSES held at the Penland School have included one for the blind, some of whom were accompanied by seeing-eye dogs (*above*). Home Demonstration Agents from the Department of Agriculture, art students, missionaries, and others meet at weaving cabin (*below*).

log and stone building which has served for seventeen years as the center of the Penland School of Handicrafts. Nearby are a metal shop, a pottery shop, a large stone building housing dining rooms and kitchen as well as some student rooms and dormitory space. Now the school is looking forward to a new weaving instruction building to be provided by the owners of a large Southern mill. It is hoped the new building will be ready by summer.

The school is open all the year round and because classes are usually smaller in the wintertime, registration for them can be made at any time. Instruction is mostly on an individual basis so that the students can work out their own ideas, fully exercising their creative ability under the careful supervision of some of the best teachers in this country. The student may work any number of hours and at any number of crafts he wishes.

As her dreams of serving China in

Continued on page 30





WAR DAMAGED St. Francis Church, Upi.



TIRURAI CHIEFTAIN accompanied by villagers welcomes missionaries back to Upi.

RECONSTRUCTION can be started at once, in fact has already begun, for St. Francis Mission at Upi in the southern Philippines. Land and labor are available and materials can be secured at prices not too far above the pre-war level. This is all to the good for in the eyes of the staff now at work there, building activities cannot go forward rapidly enough.

The temporary patched-up church building is leaky and inadequate; it was not large enough even when intact. Children from the countryside are missing school until the mission dormitories can be rebuilt. The old buildings were so shattered that trees and clouds can be seen through the empty frame of the walls. Much can be done to relieve suffering from disease and injury as soon as the dispensary can be replaced; land has been given for it. Native weaving was a part of the mission's activity before the war, and should be resumed soon; a new weaving room combined with library is part of the plan. Two of the clergy have families waiting on the other side of the world who cannot join them until houses can be built.

Toward the cost of all this the Reconstruction and Advance Fund has appropriated \$20,000 for the church, \$10,000 for the dispensary, \$4,000 for the weaving room, and from \$6,000 to \$7,500 each for the other houses.

One more item of great importance, \$9,000 for four outstations, is awaiting further study, not as to its need but as to where it is needed most. Shifts in

the population may make a change in location advisable for some of the stations.

"Our congregations have more than doubled," writes the Rev. Raymond E. Abbitt, newly returned to the mission. This is the region where, during the first nineteen weary months of internment, he acted as head cook for the internment camp under nightmare conditions until December, 1943. Then he was moved with the others to the Santa Tomas camp in Manila where, "tired of cooking," he worked as orderly and nurse in the hospital for contagious diseases until liberated in February, 1945. He first went to the Philippines in 1940, as a deacon, and was ordained to the priesthood there. He and two recruits, the Rev. James P. Trotter, recently rector of St. Paul's Church, Walnut Creek, Calif., and the Rev. Edward Jacobs, formerly assistant at the Church of the Atonement, Chicago, arrived at St. Francis Mission last September.

"To see the condition of the mission compound made one's heart sink," Mr. Abbitt continues. "While the Japanese were in occupation they used

the church on the hill as the center of their fortifications. When the Americans returned to the Islands they bombed our compound heavily to get the Japanese out."

As it happened, the Japanese had moved out and the Filipino guerrillas had moved in just before the Americans came so it was the Filipinos who were killed by the bombing.

Although lacking most of the floors, walls and roof, some of the church has continued in use. A grass shack and a building put together from scraps of debris now provide a chapel for week-day use and quarters for the staff. Miss Ada Clarke of the Church Army is there, and the Rev. Vincent Strohahl, recently on the staff of Grace Church, Newark, N. J., arrived at Upi in February, 1947.

The mission has been fortunate in having for the past ten years and more a group of six native lay workers. During the war they fled to the hills with their people and moved about in hiding there, barely able to keep alive. One of them, Pedro de Guzman, was executed. One still shows marks of torture. One other layman lost two

CHIEFTAINS WELCOME

TIRURAI ON MINDANAO BEGIN RECONSTRUCTION



CATECHISTS carried on during trying war days and early began work of reconstruction.



CROWDS attend all St. Francis services.

CHURCH AGAIN AT UPI

RECONSTRUCTION OF ST. FRANCIS' MISSION

children in two days, from dysentery.

Bernardo Tenaar, a Tirurai, reported in December, 1945, long before any of the Americans could return, "We are back in the mission. I came in shortly after the Japanese gave up. I can now say with courage that we all have undergone the most trying circumstances in a human life, but all in all, God saw us through it."

Another catechist, Benito Cabanban of the Ilocano tribe, wrote in 1945: "For several months Bernardo, Pablo, Lorenzo and I have been building our houses out of salvaged materials from the wrecked buildings of the mission, and we have restored the water system. We are making gardens and raising poultry, hoping that this may cut down our expenses and also keep down the weeds.

"We have organized the Sunday School, and had sixty-three children last week. We have very few materials and old ones at that, but we trust that the children will learn something. For writing paper some of the children are using wrappers from canned goods."

The immediate leadership and industry of these young men did much

to restore the work of the mission.

Of the dormitories and of the medical and agricultural work needed in that area, Mr. Abbitt writes: "From outstations in the hills we bring the promising boys and girls in to the central station in Upi, to live in the mission dormitories while they attend public school. This is in many ways one of our greatest works, for when the children have lived a number of years under the influence of the mission they return to their homes and are a great influence upon their families and friends, many of whom are pagan.

"The Tirurai people are roving, and hard to minister to unless they can be given something to help anchor them to the soil. Their primitive way of farming is to burn off a field or part of a forest and plant their corn and rice. After a year they move on to another place and do the same thing. This is wasteful and injurious to themselves as well as to the forests. It is part of our duty, along with bringing them out of the deep superstitions of paganism, to teach them better methods of farming and the advantages of living in one place. It is a slow process but

in the eighteen years that the mission has been here great progress has been made. Now a number of the leaders are boys who have lived in our dormitories and have seen the advantages of proper farming.

"The people here have asked if the mission could put up a hospital for this section. The nearest one is in Cotabato City, twenty-three miles away. This might not seem far in some places but here it is at the end of a very rough road. The people have little money but have agreed to help in any way they can. Many have gone to the forest to cut lumber; others plan to give other material and labor. I believe they are really going to put up the building though it will take time. Some of the outstation chapels are being erected by the people themselves because of their great interest in the Church.

"The Mission of St. Francis must minister to seven thousand baptized people, and there is a still more extensive work to be done in this large area."

BISHOP Bravid W. Harris of Liberia reports that the missionary district has raised \$9,871.31, to be spent on the Church's work there. This is the largest amount ever raised in Liberia by any Church body, and, said Bishop Harris, "It is a distinct credit to our Churchmen."

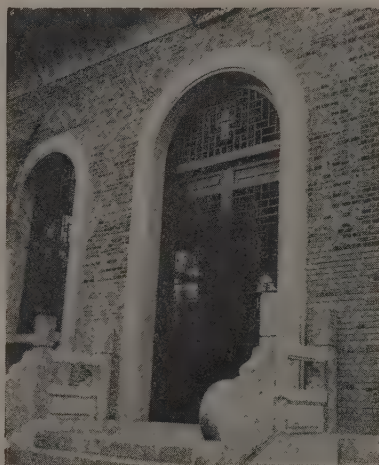


BISHOP TSU points out memorial tablet to GI's.

Kunming Allied Memorial Opens

THIS church is "a testimonial in stone and mortar to a universal hope and spiritual power for peace and righteousness in the world," said the Rt. Rev. Y. Y. Tsu in dedicating the new St. John's Church, Kunming, China. As the largest congregation in the history of the parish, including government, consular, and military representatives, entered the church, they read the marble tablets, inscribed in two languages, near the front door: "For the worship of God, in Memory of Allied Soldiers Who Died in China, 1937-1945." Known as the Allied War Memorial Chapel, a special gift is one to the memory of those officers and enlisted men of the Sixty-Ninth Composite Wing of the Fourteenth Army Air Force who gave their lives during the war in China, from their comrades at the Kunming Headquarters.

The new church, designed by the well-known architect, Linhua, is a beautiful sample of Chinese palace architecture adapted to churchly use. Its white marble foundation, curved balustrades, the arched doorways and windows, the massive, sweeping roof with upturned corners, the gaily colored eaves, are all dominated by a white cross that glistens in the sun. The interior is well lighted by sunshine coming through the latticed windows by day, and at night by ten palace-style lanterns. Among St. John's many gifts is one in memory of the late Rev. C. E. Brugler from Mrs. Brugler, both life-long friends of Bishop Tsu.

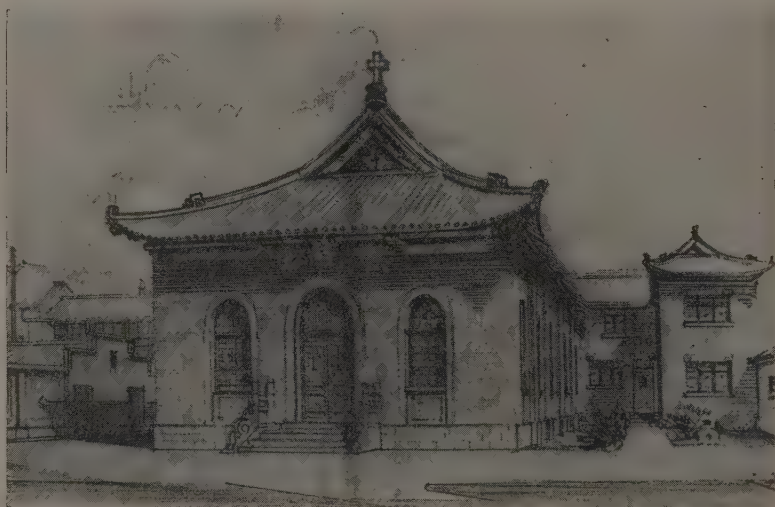


ENTRANCE St. John's Church, Kunming.



MARBLE ALTAR dominates interior.

PALACE ARCHITECTURE adapted to churchly use lends beauty to new St. John's.



CHURCHMEN in the NEWS

Francis B. Sayre Heads Trusteeship Council

DISQUIET brooded sulkily at Lake Success one day in March, when the last major agency of U.N. to be formed, the Trusteeship Council, attempted to hold its first meeting. The Soviet representative deliberately absented himself and immediately prior hopes and plans for a smooth-running body began to crumble. In the selection of a chairman for this group, particular care had now to be exercised. The name of a nominee informally agreed upon beforehand was put aside. In the few minutes allowed before the balloting took place, Great Britain, France, Belgium, Australia, and New Zealand united to select the U. S. delegate, Francis B. Sayre, a Churchman well known to Episcopalians through his articles in FORTH.

The Trusteeship Council consists of a ten-nation board charged with the supervision of eight former mandate areas, totaling fifteen million inhabitants. From 1939 to 1942, Mr. Sayre, as High Commissioner to the Philippines, directly dealt with the kind of problems he now faces on the Council. Mr. Sayre revealed at that time his attitude toward dependent peoples, by not only favoring the liberation of the Filipinos but by working also on a means to make the change most economically possible for them.

Writing on the Demands of a Christian Peace (FORTH, September, 1944, page 7), he stated his belief that "a Christian peace demands that in accordance with Christ's insistence upon the supreme value and sacredness of human personality, the peace treaty shall not be based upon the exploitation of human beings—white or black or brown or yellow—either in colonial or in other areas in Europe or Asia or Africa or America."

Upon appointment as Trustee Council chairman, he reiterated these essentials: "We are consecrated here to do a job, a job of supreme importance, a job no less than helping to build for the peace of the world. As long as backward and oppressed areas exist in Asia and Africa, filled with under-educated, undernourished, repressed

and unhappy people, we lack the foundations for a stable peace."

A life filled with unusually interesting and varied and at the same time valuable work preceded Mr. Sayre's appointment at sixty-one to the U.N. Trusteeship Council. Few people have incorporated into one lifetime such a miscellany as a trip to the North Pole with Admiral Peary, a wedding in the White House, a diplomatic assignment in Siam, and an escape by submarine from Corregidor.

The years spent in a changing Siam were probably the most impressive. To a people for whom he negotiated economic and political treaties in a civilized Europe and abolished extra-territoriality, he became almost a national hero. The King was so pleased he made him envoy extraordinary, then

minister plenipotentiary. He bestowed upon him the Grand Cross Crown of Siam and the Grand Cross of the White Elephant; he also made him Phya Kalyan Maitri and a Knight Grand Commander, Chula Chom Klao.

Born in South Bethlehem, he attended Lawrenceville School, of which he now is a trustee, then went to Williams College, where he was especially active in campus religious life. After graduation he accompanied Admiral Peary on an Arctic expedition, calling his part in the trip "Muscular Christianity." In 1913 he married President Wilson's daughter Jessie. They had three children, one of whom is the Rev. Francis B. Sayre, Jr., a former Navy chaplain and now engaged in industrial relations in the Diocese of Ohio. In 1937, three years after the death of his first wife, he married Elizabeth Graves, an active parishioner of St. Alban's Church, Washington.

Trained to be a lawyer, Mr. Sayre filled several posts, each of which called on a different aspect of his talents. He was assistant district at-

LET US PRAY

¶ *For the new missionaries about to leave for their fields*

BESTOW, O Lord, thy heavenly grace upon the new workers now about to depart for the mission field. In times of loneliness and weariness cheer them with thy presence; in difficulties and danger uphold and protect them; in the press of affairs keep their spirits fresh; in failure strengthen them to persevere. Guide and enlighten them in all their work; grant that they may be joyful in spirit and steadfast in faith; and give them the reward of an increasing harvest; through Jesus Christ our Lord. *Amen.*

¶ *For the Church in the Philippine Islands, especially for the fruition of plans for St. Andrew's Theological Seminary in Manila, that there, in Christian fellowship, leaders of many races may grow in wisdom and grace and in the knowledge of thee, and go forth to serve their people and to build to thy glory a national Church.*

¶ *For the Church in Cuba*

O GOD, whose unfailing providence ordereth all things both in heaven and earth; strengthen thy Church and bless the people in Cuba. Give grace to the bishop and other workers so to minister in thy name that those who have never known thy love may find new life and true progress in loyalty to thy Son our Saviour Jesus Christ. *Amen.*

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CHURCHMEN---continued

torney for a year, in New York County, N. Y.; later taught government and law at Harvard. Various,ly, he was director of the Harvard Institute of

Criminal Law, Massachusetts State Commissioner of Correction, and Assistant Secretary of State under the late President Roosevelt.

When appointed to the Trusteeship Council, he was *en route* to Mexico heading a mission for UNRRA, of which he was then diplomatic adviser.

Francis Bowes Sayre comes from an old Church family. His father was one of the founders of the Cathedral Church of the Nativity in Bethlehem, Pa.; his uncle, John Nevin Sayre, built St. Paul's Episcopal Church, Rome, the first non-Roman church within the walls of the Eternal City. Mr. Sayre himself has been active in parish life. When living in Cambridge

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Churchmen---continued

he was a member of St. John's Chapel. When this congregation merged with Christ Church, he became junior warden of the latter. In Washington, D. C., his parish, first St. John's, is now St. Alban's, where the Rev. C. T. Warner is rector. He also is a member of the National Council's Committee on Allocation of the Reconstruction and Advance Fund.

Mr. Sayre has always been forthright in making his Christian convictions known; "a man," in the words of his rector, "of whom the Church should be proud. He lives his religion."

THE son of the Bishop of Shanghai and the daughter of the Bishop of Anking are to be married. MARY KATHERINE CRAIGHILL, student at Hood College, Frederick, Md., and daughter of the Rt. Rev. and Mrs. Lloyd R. Craighill of Anking, China, is engaged to JOHN CARLETON ROBERTS, son of the Rt. Rev. and Mrs. William P. Roberts of Shanghai. John, a student at Yale University, served during the war in the Army Air Forces. . . . THE RT. REV. K. T. MAU, Assistant Bishop of Shanghai (FORTH, October, 1946, p. 28) has arrived in the United States. . . . The Church in America, through its official representative, THE RT. REV. C. ALFRED VOEGELI, Missionary Bishop of Haiti, is participating in the consecration May 1 of the REV. P. W. GIBSON as Suffragan Bishop of Jamaica. The consecration of the first West Indian to become a bishop takes place in the Cathedral Church of St. Jago de la Vega, Spanish Town, Jamaica. . . . JAMES DE WOLF PERRY, Bishop of the Diocese of Rhode Island for thirty-five years, and Presiding Bishop, 1930 to 1937, died March 20, in Summerville, S. C., at the age of seventy-five. . . . HELEN COREY BLISS died from a heart attack, April 2, in New York. She was the wife of Dr. Theodore Bliss, sometime missionary physician in St. Luke's Hospital, Tokyo; St. James' Hospital, Anking, and Church General Hospital, Wuchang. . . . In the Missionary District of the Panama Canal Zone, REAR ADMIRAL AND MRS. J. R. BEARDALL presented "with thankful hearts" a new lectern Bible to the Cathedral.

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READ A BOOK



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General Douglas MacArthur, speaking from the *Missouri* in Tokyo Bay, called upon his hearers to understand their religion well enough to put it into operation. "We have had our last chance," he said, "the problem basically is theological." With these words before her, America's only woman member of the American Theological Society, Georgia Harkness, has written a book, *Understanding the Christian Faith* (Nashville, Abingdon-Cokesbury, \$1.75) in which she explains the "great body of common Christian convictions" in simple language.

Theology is the study of God. Starting with the meaning of faith and the significance of the Bible, Miss Harkness deals with religion and science, the reality and nature of God, Jesus Christ, man, the way of salvation, prayer and Providence, eternal life, the Christian in society, the Church and the Kingdom of God. Miss Harkness, who is professor of applied theology at Garrett Biblical Institute, has done a good job. She gives a vivid, present-day meaning to everything as she goes along, making time-honored words and phrases which belong to the great tradition of Christian belief live again. Too often they have become unintelligible to the average man and woman in the pew. Not only these, but many clergymen as well will profit greatly from a careful reading and study of this clearly-written book.

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Read A Book---cont.

Another useful volume for a reading and discussion course in religion is Frederick C. Grant's *The Practice of Religion* (New York, Macmillan, \$2.50). The author, a well-known Episcopal scholar who is Professor of Biblical Theology at Union Theological Seminary, New York, deals not only with the more elemental presuppositions of the Christian religion but also "with the presuppositions of every religion which really appeals to modern men and women." Dr. Grant asks, and gives his own answers to questions like these: Does "living a good life" sum up the practice of religion? What alterations in our religious views and practices are required by modern science? Is religion broadening or narrowing in its effects upon the minds of men? How can a particular religion, Christianity, claim to be universal, the world-religion, destined for adoption by all nations and by every individual in the world? Will one Church satisfy all the religious needs of every man?

From an extended treatment of religion as "life controlled by the consciousness of God," Dr. Grant advises the reader: "1. Sacrifice whatever in your present life forms an obstacle to this control; 2. Relax and let God take possession of you—give yourself to Him, permanently and continuously." Religion is an art which must be cultivated like any other art, and practical suggestions for its cultivation are sprinkled liberally throughout the book. There is no man, Dr. Grant believes, who may not possess some sort of consciousness of God, and there is not a man on earth who may not bring his life into submission to this consciousness. So the study continues through a well-ordered consideration of religion in relation to morality, prayer, sin, suffering, mysticism, the social goal, and immortality. An illuminating chapter is devoted to The Church and Its Doctrine. At the end of the book the author inquires boldly, "Have the questions been answered?" When more individuals and small groups read and discuss books like these by Miss Harkness and Dr. Grant, they will take great strides towards one declared objective of this triennium: "An inspired, instructed, and active Church."—A.R.M.

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Conversion of Japan

Continued from page 9

from abroad was in the hands of the foreign bishops and the missionary bodies which they represented up to the year before war broke out.

In 1940 the *Sei Ko Kai* was plunged into complete autonomy without adequate preparation and training and deprived of foreign support at the same time. Partly as a result of the extent of foreign control the *Sei Ko Kai* was suspect by the dominant military and nationalist leaders. The war years resulted in a definite weakening of the Church. Denied a charter of incorporation the Church was faced with the alternative of joining the United Protestant Church or of maintaining its existence only in independent local units. The schism which resulted contributed to the weakening of the Church. About one-third of the clergy and parishes chose the first alternative of incorporation into the United Church. The remnant accepted dissolution into local units. Diocesan funds were distributed to the local units and where these entered the United Church their share of the general funds went with them. Total man-power mobilization and compulsory defense work without weekly holidays cut down attendance at Church services and many adherents, fearful of the suspicion with which the Church was viewed, refrained from Churchgoing. In the latter part of the war destruction of life and property by bombing caused serious loss.

But in spite of weakness and loss the *Sei Ko Kai* is again functioning as an autonomous Church and is eager to attempt the task of reconstruction

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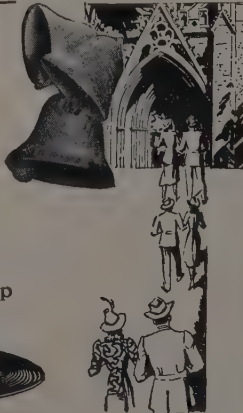
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Conversion of Japan

Continued from page 28

and rehabilitation that lies ahead. There are some who are discouraged and disheartened at the magnitude of the task. Some are ready to hand over the whole burden to the mother Churches, to ask again for missionary status and foreign control. But most of the clergy and laity would dissociate themselves from such defeatism. Yet they recognize that the Church in Japan must have help if it is to be at all adequate to its opportunity. This help its leaders have already asked from the Churches at home.

So far as my knowledge of the history of Missions goes this has given rise to a situation which is wholly unique. Never before has there been a case of an autonomous indigenous Church, faced with a task known to be beyond its own strength, freely seeking aid and support from the very Churches which had established it in the beginning of its mission. The Church in Japan is fully cognizant today that the conversion of the Japanese to Christianity is its task and it is not asking the parent Churches to take over again the responsibility of that task. Its leaders are, however, asking help in meeting their immediate problems which handicap their effort to accept that responsibility. Temporary material aid and support are needed, and more important still, wise and understanding counsellors are desired.

For a time at least our willingness to help will be held back by the delicate task of planning and creating a new agency and a new technique to accomplish our purpose. To erect an adequate and efficient liaison office which can furnish accurate information as to the needs of the *Sei Ko Kai* and at the same time channel the flow of aid in material and personnel from the Churches at home will take time. It cannot be too strongly asserted that the new situation demands a new ap-

proach. Perhaps the most important things to remember are that the effort to help the *Sei Ko Kai* must be a unified and corporate effort in which all the former missionary agencies join and that the record of the *Sei Ko Kai* during these most difficult years when its autonomy has been so sorely tried is one to inspire confidence. Our Churches have reason to thank God for the courage and steadfastness of the Church in Japan and to show now their faith in her will to accomplish in His good time the task that our Lord has committed to her.

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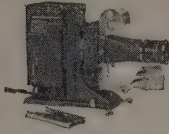
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Penland Handicrafts School

Continued from page 19

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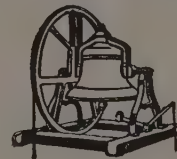
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Penland Handicrafts School

Continued from page 30

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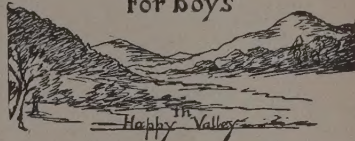
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China's Student Tide

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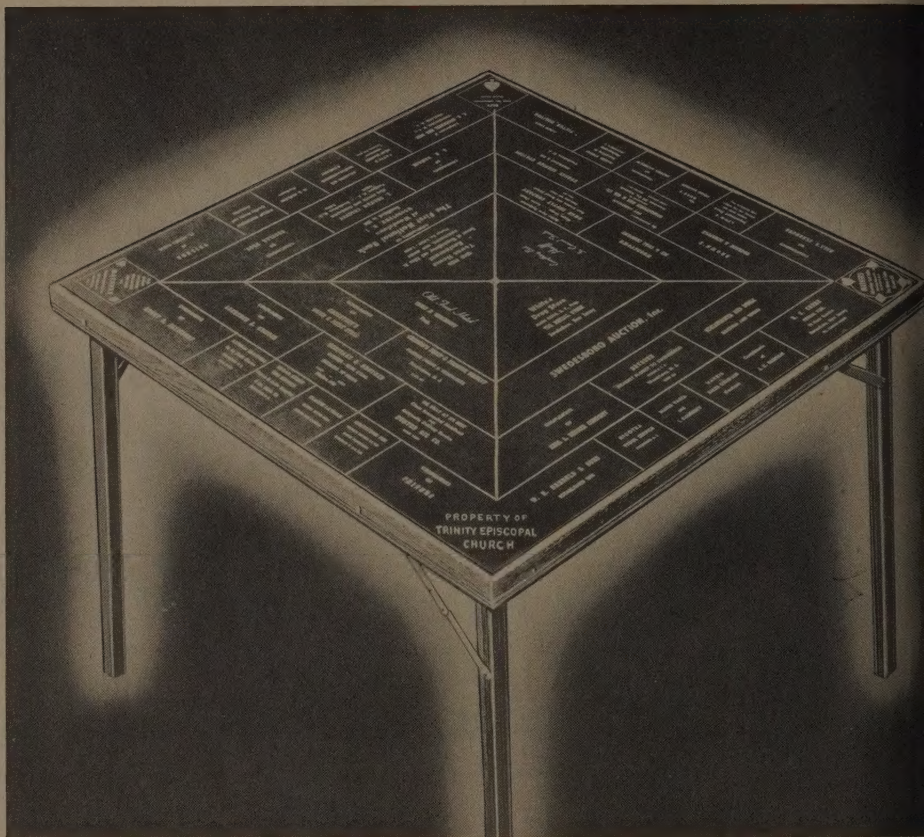
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